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Canadian Loyalty

BY

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HONORARY PRESIDENT OF
MANITOBA COLLEGE LITERARY SOCIETY

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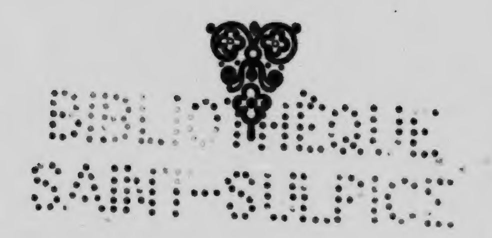


CANADIAN LOYALTY

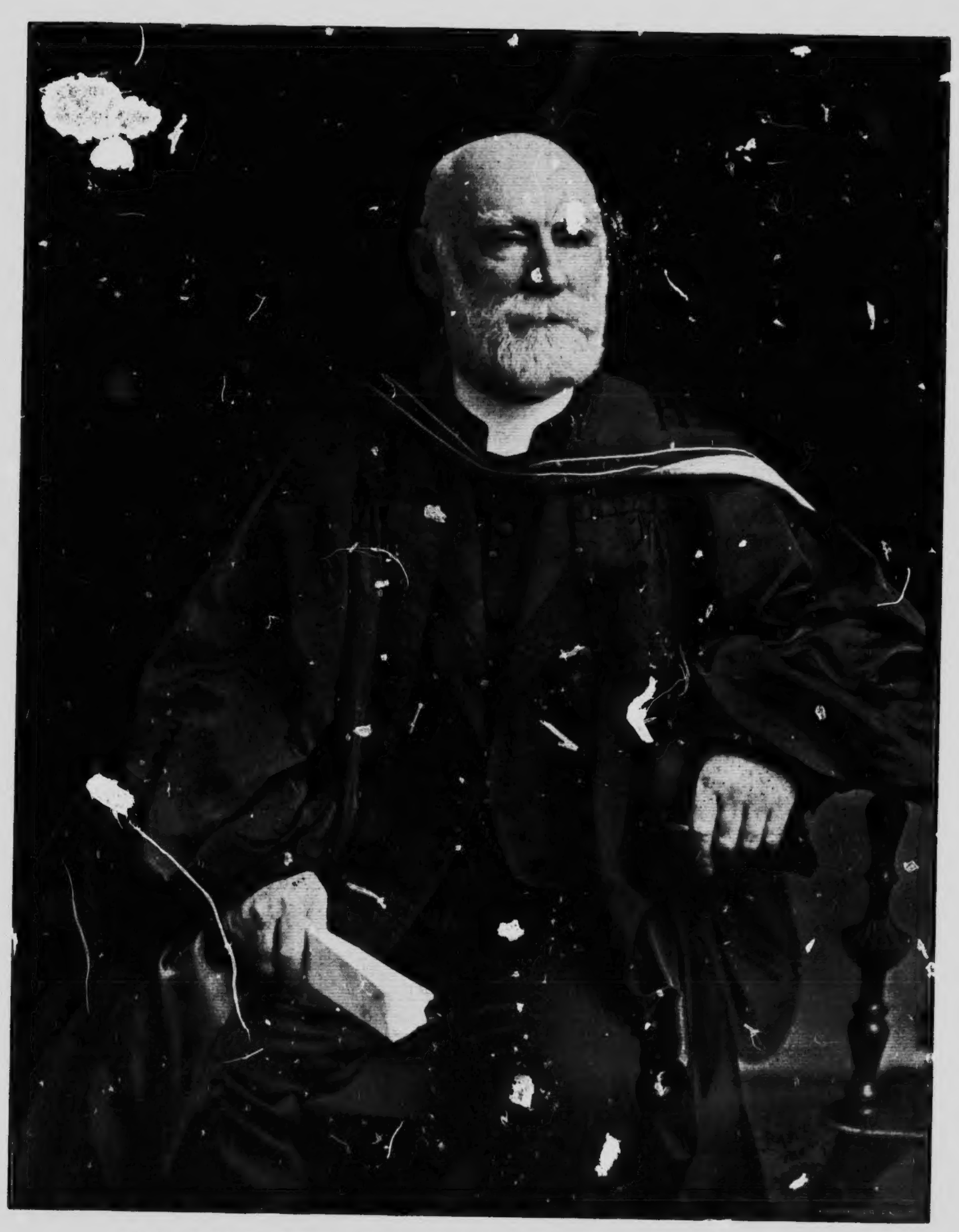
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Canadian Loyalty

The first public meeting for the year of the Literary Society took place last evening in the Convocation Hall of Manitoba College. A large and interested audience was in attendance. After a musical programme had been given, the Rev. Dr. Bryce, President of the Society, delivered the inaugural address, on the subject of "Canadian Loyalty."

He spoke as follows :

In the October number of the *Canadian Magazine* the writer gave a brief pyschological study of Canadian loyalty. That paper was received with some favor, both in Canada and Britain, and it is hoped that the present lecture may more fully illustrate and impress the line of thought then followed.

There is at present a rising tide of Canadian life. National events have been moving very swiftly. Not only is Canada advancing rapidly in material and intellectual respects, but a new place is on all hands being assigned to her in the British Empire. She is Great Britain's eldest and most beloved daughter. It is a common thing to-day for Canadians to visit the mother land, where a few years ago very few of us west of Montreal thought of such a thing.

In Canada, satisfaction with British ideas of government has grown, and the attitude of Downing street and the Colonial Office toward the colonies is now freely praised within our borders.

This is a great change.

Many Canadians are now heard boasting of their British ancestry; they sing vociferously "Britannia Rules the Wave"; British habits of thought are now followed; and even in some parts of Canada the peculiarities of the distinctively English dialect are imitated.

A generation ago this was not the case.

Now, from being the heritage and exclusive possession of a sacred few, loyalty to the British throne, both in word and act, has become the characteristic of the whole Canadian people.

We look lovingly across the sea and sing with Tennyson of British freedom as ours:

"Grave mother of majestic works,
From her isle-altar gazing down,
Who, God-like, grasps the triple forks,
And, king-like, wears the crown;
Her open eyes desire the truth.
The wisdom of a thousand years
Is in them."

Yes, the many-voiced Canadian soul, drawing its life blood from the people of many lands, rests satisfied under the British flag, and swells with grateful fervor, for

"Britain bore us in her flank,
Britain nursed us at our birth,
Britain reared us to our rank
'Mid the nations of the earth."

We are, then, to enquire how this has all come about. We must consider the diverse elements of the Canadian population, and follow the lines of thought by which they have become one in British sentiment.

It is but just to state that the present loyal sentiment was not always present with us. The writer can remember when, little more than a generation ago, there were many districts in different parts of Canada where annexation to the United States was openly advocated. True, there were thousands of faithful upholders of the old flag who never wavered; there were men anxious in regard to the state of feeling of the "Little Englanders" in Britain who would have thrown the colonies overboard; and there were many public men who sought by word and act to discourage and dissipate the discontent in our national life.

To more successfully study the question, it may be well to note the various elements in the Canadian population and to examine the influences for and against British connection which affected them.

THE UNITED EMPIRE LOYALISTS.

When the British cause was lost in the rebellious American Colonies and the Treaty of Paris concluded, the Hegira of the sturdy loyalists took place to the Maritime Provinces and Upper Canada. It was one of the most unique movements in history. Five thousand of the flower of the expatriated colonists, many of them of high social and political station, in a single year betook themselves to St. John,

New Brunswick. Twelve thousand of them built Shelbourne, a town of note called by some writers the "Carthage of the Loyalists" in Nova Scotia. Some ten thousand of the refugees, including many soldiers who had fought for their old King took up their holdings in the beautiful forests of Upper Canada; while full of affection for the British Brant and his Six Nations Indians determined to cast in their lot with their Great Father across the sea water. Retired soldiers of "Butler's Rangers," the "Royal Greens," "King's Own," "Jessup's Corps," and the doughty Hessians were of stern stuff and they held the gates for the United Empire.

The Loyalists' report of the land was good, and so the early loyalists were joined by straggling bands of exiles who followed them to the land of the maple leaf. Leaders like General Haldimand, a Swiss, Sir Guy Carleton, an Irishman, and Governor Simcoe, a Devonshire man, threw their whole soul's devotion into building up this new monarchy on Canadian soil.

The stream of American immigration flowed to them. A New York family coming with their household goods into Upper Canada in 1795, chanced to meet the Governor, and not knowing him said, "We come to see whether the Governor will give us land ?" "Aye ! Aye !" replied Governor Simcoe. "You are tired of the Federal Government. You like not any longer to have so many kings. You wish again for your old father (King George). You are perfectly right. Come along. We love such good loyalists as you are. We will give you land.'

What was the loyalist sentiment? This is easily answered. Their loyalty was a religion. Worldly consideration meant little to them. They willingly left their fine old mansions and homes of comfort to face the wild forest life—left them for conscience sake. They were the Jacobites of the new world. They were even more remarkable in their loyalty than the followers of the Stuarts. The Jacobites, who held to a lost cause, had with it the personal attachment to the "bonnie Prince Charlie," but the "U. E.," who clung to his political sentiment did so, even though he knew that he could not justify the surly and selfish old Brunswicker, George III.

The U. E. Loyalists held to the very form and corpus of loyalty to the British Crown. They were marvels of tenacity. Their loyalty—and we admire its intensity and honesty—was fearless, dogged, and unreasoning.

The strength of the U. E. loyalty brought with it however certain dangers to Canada. Uncertain as the Loyalists perhaps well might be as to the loyalty of the later American and of the crowd of "all sorts" which had come to the country, the U. E. Loyalists developed a per-

secuting and tyrannical spirit. This was seen in the first decade of the nineteenth century in the enforced recall of Judge Thorne, in the removal of Sheriff Willcocks, and in the "Act of abhorrence and detestation" of John Mills Jackson.

After the war of 1812 the union of the U. E.'s took the form of an oligarchy. The arrest and imprisonment of Gourlay, the legal oppression of Lord Selkirk, and the ruthless enforcement of the "Sedition Act" were all the work of the loyalist and military cabal, that at the end of the first generation of the century had well earned the name of "The Family Compact." These sturdy loyalists so true and noble on the one hand, well nigh lost Canada to the British Crown on the other. Of this more anon.

THE LATER AMERICANS.

The report of the good land to which the loyalists had come found its way back to their old neighbors in New York, New Jersey, Pennsylvania and other states. In the four years of Governor Simcoe's regime ending in 1795 the population had grown from twelve to thirty thousand in Upper Canada. But who were the newcomers? Berczy's band, for example, of sixty German families from Hamburg, which had settled for a short time in New York State, came to Markham—but they were foreign to British traditions. Townships about Little York, now Toronto, and farther west, were soon after taken up, but by whom? By bands of Quakers, who had no interest in public affairs, who wouldn't fight for king and country, and who at the best were negative in their British sympathy. In Whitchurch settled down Mennonites and Tunkers of German and Hollander origin. These were not only non-combatants, but were actually averse to having anything to do with government. About the beginning of the nineteenth century came large numbers of Pennsylvanian Dutch, many of whom were decidedly American in their sympathies. Whole townships along Lake Erie were occupied by these Pennsylvanians, many of whom were quite hostile to anything distinctively British. To add to this marvellous "melange," a band of French *emigres* came to live for a time on the Oak Ridges of York County, and whole townships of Lower Canada were filled with New Jerseymen, Vermonters, New Yorkers, New Hampshire people; and many of these were out and out Americans in sentiment.

It will be seen that the loyalists were completely outnumbered by the later Americans. Even Nova Scotia, the home of loyalism, had colonies of Germans and Philadelphians.

Enough has been said to show the overwhelming addition of foreign—especially of American—elements to the Canadian population.

What was the influence of these strangers? It was certainly very far from being in favor of loyalty to the British Crown. The writer, as a Canadian, knew many of the families that were included in these various elements. They were largely American in customs, in manners, in dialect, and to a large extent in political sympathies. To them Britain was behind the times, the old world notions were distasteful to them, many of them looked forward to annexation to the United States as the inevitable future of Canada, and they would not have lifted a finger to prevent this consummation.

The Americans in Canada, of the earlier years of the nineteenth century were described by such writers as Talbot, McTaggart, and Bonnycastle. No doubt their pictures are partial, but not wholly wrong. They saw in journeying through the country almost all the keepers of the wayside inns to be Americans of a disreputable class. Shrewd and smart these Bonifaces were, yet indolent and shiftless. The American innkeeper expressed his opinions freely though in Canada, did not conceal his contempt for "kings and dookes," and gave forth his views in the nasal vernacular. Mrs. Moodie in her book, "Roughing it in the Bush," has drawn a dismal picture of her American neighbors in the Peterborough district. No doubt the travellers mentioned exaggerated the importance of the "wayside Americans" met by them, but certainly these vapouring demagogues and thousands like them on Canadian soil were no friends to British and true Canadian ideas. Looking at the case dispassionately a fair observer cannot but say that their U. E. Loyalist neighbors had much reason to be suspicious, and rightly combined to frustrate what they considered to be their knavish tricks.

THE BRITISH SETTLERS.

Coming to find himself wedged in between the U. E. Loyalist and the later American was the British settler in Canada. Frequently he had come to avoid the imposts of a greedy landlord in Britain, or to escape the depressed trade conditions following the periods of war in which Britain was engaged. The Napoleonic wars in the opening years of the nineteenth century led to the emigration to the new world of many such exiles—among them the men of Glengarry, who settled about a nucleus of the U. E.'s on the St. Lawrence; of colonists in Prince Edward Island; and of Lord Selkirk's settlers on the banks of Red River. The close of that great world-struggle led to the carrying to Canada of the people of the depressed manufacturing districts of Scotland, and there formed the Perth military settlement, and the McNab colony in Upper Canada. Several thousands of Irish peasants came shortly after to the Newcastle district of Upper Canada, while the

Canada Company, under John Galt, the novelist, and Dr. Dunlop, a character of "Noctes Ambrosianae," filled up portions of the great Huron tract. This British immigration culminated in four years in supplying 160,000 British colonists to Upper Canada. In the ten years from 1840 to 1850 no less than 350,000 immigrants landed at Quebec, one-half of whom remained in Canada—the remainder passing through to the Western States. A few years before this time a very large Irish emigration filled up districts of New Brunswick.

These facts are sufficient to show the enormous outpour from England, Scotland and Ireland into Canada. Many of these newcomers were crofters, peasants, and poverty stricken artisans; others were intelligent and fairly well-to-do settlers.

What of the loyalty of this invading army from the old world? No doubt there was a sprinkling in this miscellaneous throng of those who were badly disposed to the mother country. The English chartist sought a new home in the western hemisphere to be free from the tyranny which he thought prevailed in England, the sufferer from the "Highland Clearances," nursed a bitter feeling as with the lament of "Lochaber no more," he saw the shores of his native land disappear; while the Irish emigrant, though not so embittered against British rule as the Irish peasant of to-day, yet had no love for the oppressor, whom he blamed for causing the sun to rise in England before it did in Ireland.

Nevertheless the vast majority of the British colonists and their children were true to the land of their ancestors. The writer is a native born Canadian—son of British colonists, who came from the banks of the Forth, to make a home in Upper Canada. In that home the influences were as British as they would have been on the slope of Stirling Rock: letters came from "home" as Britain was called, speaking of grandfather, uncles and cousins: the patriotic strains of Scottish and English songs were familiar in it; the library was full of the best English books. There was in such a home no thought of any other than British connection, and love for Britain was as natural as the love for one's own family and its traditions. Loyalty was a sentiment, inspired by the patriotic, moral, and religious atmosphere of the family circle.

This moderate, just, and rational sentiment was the possession of hundreds of thousands of Brito-Canadian homes. It was not so fierce, so dominating a loyalty as that of the U. E. Loyalist, but was more pacific, and more effective in inducing in the hearts of the foreign and negative class in Canada a love for the British name and fame.

THE FRENCH CANADIANS.

Most important perhaps in our study is the case of the French Canadians. Here we have a people under British rule by conquest, not only a hundred and fifty years ago alien to Britain, but belonging to a community, which from the time of Edward III and Henry V had been hostile to England, and anxious to wipe out the old scores of Cressy and Poitiers as well as Agincourt—a people with a different language, different ideals of government, different religious institutions, and in short, *toto coelo* un-British.

The problem of a people well nigh 100,000 strong at the time of Wolfe's conquest to be made into a loyal and tractable British community seemed one Quixotic and even mad. But it is not wonderful that a nation that could the other day give the obstinate and unreasoning Boers, after three years of bloodiest conflict, a new chance, provide them with millions of pounds without stint for re-establishing their farms, and educating their young—it is not wonderful that this nation should have shown the French Canadians every kindness and consideration.

In an article written lately in the *Empire Review*, Sir Gilbert Parker, our Brito-Canadian author, supplies a clear and appreciative sketch of this magnanimous and wisely-executed policy. He says: "The period which immediately followed the capitulation of Canada is known as the *regne militaire*, but it is an error to suppose that the administration so strongly named was marked by anything but the most complete equity." * * * * "England had already realized that the lightest yoke is the one which is borne longest."

On the death of George II, only three years after the conquest, the citizens of Montreal "placed themselves in mourning" and in their address to the British Governor said: "We come to render the sole tribute of gratitude of a people who never cease to exalt the mildness and moderation of their new masters. The general who has conquered us has rather treated us as a Father than as a Vanquisher."

True the French Canadian had no reason to lament for the passing away of the old regime. France itself recognized on their return the iniquities and tyranny of its agents in Canada. Says Parker: "A just fate overtook the arch conspirators Bigot, Cadet and their knavish parasites. The Intendant was banished from France for life, and all his property confiscated: Cadet was banished for nine years and fined six million livres; the others received sentences which varied according to the measure of their guilt."

In striking contrast to this was the new liberty granted by Britain.

"When his perceptions were able to measure the English system the plainest citizen felt a new pulse within him."

This benevolent and statesmanlike policy was continued. The French Revolution drove a wedge in deep between the French Canadians and the people of "La belle France." Atheistic France could have few attractions for French Canada. It was in view of this fact that Bishop Plessis, of Quebec, in 1794, "thanked God the colony was English."

THE ERA OF AGITATION.

But dark days were in store for the Canadas. Up to 1841 constitutional government had not yet been granted to Canada, and indeed in Britain the right of the people to the franchise had not yet been enjoyed for a full decade. In Upper Canada the family compact oppressed the people, and then cast slurs upon the people for demanding their rights. A similar fate befel Lower Canada. While the French Canadians, who made up the body of the people controlled the House of Assembly, the Executive and Legislative Councils were a strong willed and unified oligarchy, made up of the handful of British residents. The cry of the French Canadians for self-government was interpreted by the local oppressors as disloyalty to Britain. Thus do oligarchies always protect themselves. "We have," they invariably declare, "no king but Caesar."

The period from 1820 to 1850 was Canada's time of greatest trial. The Family Compact and Lower Canadian Executive fought desperately for control. Seeing the people in both provinces determined, the oligarchs became alarmed for British supremacy. In this we may credit them with honesty, though they were most unwise and impolitic in their action.

The arrogance and selfishness of these governing bodies brought on William Lyon Mackenzie's and Papineau's rebellions. Not that Mackenzie and Papineau were justified in their action. Had they been patient and persisted in constitutional methods they would certainly have won, and precious blood have remained unshed. But the elements which rose in rebellion were precisely those which had no natural allegiance to Britain, viz., the children of the later Americans, French Canadians, and dissatisfied and radical spirits from the old land.

The rebellions however brought the real facts of the case to British eyes. Downing Street had been asleep. Its eyes were opened, and Lord Durham's Report embodied in the constitution of 1841 was Britain's pacific and noble answer to the people who had thus spoken, no doubt all too harshly, but still emphatically, by the crack of the rifle

and the summons of the sentry. This Canadian agitation saved Canada from the tyranny of the oligarchies, and held it fast as a British colony.

RISE OF CANADIAN LOYALTY.

The middle of the nineteenth century saw a distinctly upward trend in Canadian society. Serious questions involving religious disputes were solved, education, both primary and university, was consolidated, railways and canals were largely undertaken, and municipal and social institutions took definite form. Trade with the United States became freer, and the people were hopeful and contented. True there were those who had feared that commercial treaty connection with the United States might impair British attachment, but Lord Elgin faced and cast to earth this bogey. For the first time in their history the Canadas were quite contented, and then there began to be an outlook toward a national life. No doubt the tide rose but slowly, but the native Canadian now became a feature—he was indigenous and not an exotic.

The demands of the times also drew out the patriotic spirit of the Canadians. Half a dozen years before Confederation young Canadian hearts were set aglow with the prospect of a conflict between Britain and the United States, which would involve Canada. When the "Trent affair" broke out so suddenly in 1861 so completely had the thought of country or its defence with arms died out, that thousands of young Canadians had never seen a uniformed soldier, or put in a single hour of drill, or thought of military duty. But the cry to arms had an unexpected and enthusiastic response. Companies and regiments were formed everywhere; battalions sprang up among the Americanized counties along Lake Erie; strong regiments arose among the old U. E. Loyalist settlements; and French Canadian volunteers were as loyal and enthusiastic as those of British blood. Many were surprised at this common impulse among Canadians.

THE EXPLANATION.

Why was all this? Now the grandsons of the U. E. Loyalists and the sons of the British settlers have no monopoly of loyalty. The son of the man who had been under arms as a rebel in 1837-8, either in Upper or Lower Canada, the descendant of the later American, even the son of the Irish patriot who had left Hibernian shores with a curse is now on the same footing with the loyalist. Why? Because they were all "to the manner born." They were all Canadians. They had grasped the thought: "My Country."

And when again, and still before Confederation, when Canadian

homes were assailed by Fenian hordes, the clarion sound for defence was heard and the flower of young Canada rushed to arms and willingly gave their lives for the land they loved, it came to be that the patriot's soul and his native land were knit together by a covenant of blood never to be broken.

What had this generation of Canadians seen different from the one which preceded them ?

Hear Lighthall's answer to this question:

"The Vision, mortal, it is this—
Dead mountain, forest, knoll, or tree
Awakens all endued with bliss
A native land—O think ! to be
Thy native land—and ne'er amiss,
Its smile shall like a lover's kiss
From hence forth seem to thee

"The cry thou coulds't not understand,
Which runs through that new realm of light,
From Breton's to Vancouver's strand
O'er many a lovely landscape bright,
It is their waking utterance grand,
The great refrain, "*A Native Land !*"
Thine be the ear, the sight."

OCEAN TO OCEAN.

Yes ! this native land gradually rose out of the mists of political contest, and the negotiations of statesmen, and the soul impulse that makes for national life, and we saw slowly emerge the great actuality of a Dominion of Canada (1867); a union of provinces—of interests, of wider sentiment. Without doubt we were confused—uncertain—half-hearted, but when our enemies sneered at us, and told us we were "a mere fringe of scattered provinces"—"a rope of sand," the stars in their courses fought against that Sisera, and we rose into our destiny. Confederation became an accomplished fact."

The Confederation era marked a distinct step in our development. Not only was this our *Native Land*, but we came to see it as a great, beautiful, ocean-washed land, half a continent in extent. The vision of patriotism grew into a vision of majesty, and as we gazed at the gleaming of the snow clad peaks of our Rockies, we were inspired to do greater things, and more noble for a land so worthy of our faith.

WHY BRITISH ?

But all this development came to us as Canadians under the aegis of Great Britain. She had watched over our budding life. She had

given us aid and nurture. She had treated with unselfish generosity French Canadian and British colonist, as well as the alien from afar—treated all alike as her children.

Thus the prestige of Britain was ours: her glory ours; she had given us protection and shelter with unstinted hand, and then bestowed on us the precious boon of self-government. We are absolutely free—the freest nation under heaven. We call ourselves a nation within a nation; one of the great congeries of colonies; a unit of the clustering group of states, which make up the Empire. Britain's language, literature, scientific progress, religious tolerance, flag, army, navy, constitution, customs—all are ours—all are our precious heritage! A true affection has grown up upon the basis of right and fair treatment. Undoubtedly too this loyal feeling has assumed the form of a chivalrous and ardent devotion because for more than sixty years, almost coincident with the growth of our liberties, it flourished in the atmosphere of that life, in whom

"A thousand claims and reverence closed
As Mother, Wife, and Queen,"
Queen and Empress, Victoria the Unsullied!

This is why Canadians are loyal to the British Crown.

TO-DAY.

We are now looking back at the three years' struggle with the Boers closed during the year. In that struggle contingent after contingent rushed to the help of the mother country, and in every contingent all the elements of Canadian life were fully represented. Those of British, American and French descent, together wet the South African veldt with their blood as soldiers of the Queen.

When this is so, shame on the man who seeks to stir up strife between one element of the population and another; or who would despise any class or section of our people. Upper Canada was made up of as heterogeneous elements of population as any land could be, and see the result to-day in a community happily unified by time and circumstance. He is no patriot who stirs up racial strife among us.

Lately the writer asked a few lines on Canadian loyalty from Sir James Lemoine, of Quebec. Sir James is a distinguished litterateur of whom his biographer said, "he is a happy blend of the French Canadian seigneur, the English gentleman, the Scotch Highlander and the U. E. Loyalist—the personality of Sir James Lemoine touches Canada on every side."

Sir James writes :

Quebec, 20th Oct., 1902.

Dear Sir:

"Whilst rejoicing with you in that healthy sentiment of loyalty to the British Crown, so conspicuous in your native province of Ontario, the same high ideal calls forth for a few remarks, when applicable to the French province of Canada.

More than once it has been a proud boast for French Canadians to point out their alacrity under British rule to fly to arms at the beck of their King and country—in 1775; in 1812; in 1898.

I firmly believe, were a new emergency to arise, French Canadians would respond to the bugle's call and be ready to shed their blood, as they recently did on South African veldts, possibly with less outward, though as hearty an impulse of loyalty, as British Canadians have shown.

It has ever seemed unreasonable to me in dealing with the predominant element of the Quebec population, descendants from the proud and sensitive Gallic race, foreign in language, creed and traditions, from and for centuries, though not now hostile to everything English—it has ever, I say, seemed to me unreasonable to expect from them, the same gushing enthusiasm for English aims, and English successes as may bubble from the heart of a Canadian of British parentage.

"In fact, I should be inclined to view as rank hypocrisy any such pretence.

"Canada heard on the ever memorable 13th Sept., 1759—on Abraham's Heights—the death knell of one century and a half of French absolutism, misrule in various shapes, unblushing peculation, forced military serving, feudal exactions—what Parkman, in a fine satire, styles 'paternal despotism.'

A new era opened out. The meteor flag of old England streaming from our bastions meant equal rights—civil and religious liberty—progress.

Yes! indeed Canadians of every race are proud as British subjects to be associated as partners in the glory of the greatest nation of modern times—the British Empire with its four hundred millions of subjects.

Such, my dear Professor, is my view of Canadian loyalty: 'tis not likely to be altered by the vaporings of a few hot-heads or sore-heads."

"Yours faithfully,

"J. M. LEMOINE."

These are words worthy of a distinguished scholar and true patriot.

A French journal, *La Croix*, of Paris, lately showed how in the case of our great premier, Sir Wilfrid Laurier, he not only talks loyalty in London, but acts it out in the France of his ancestors.

It says: "Between two trains he (the Premier of C[illegible]a) betakes himself to Lille; it is to visit the Exposition—not the attractions but the implements and the products. Then he runs through the factories, he studies, he is instructed, and he eulogizes his own country."

His country! It is his continual thought.

And if in the banquets the chances of the toast lead upon the field of politics, it is to speak with an overflowing love of the beautiful and royal liberty, which rules his country.

"Our institutions," says he, "are as free as one can imagine. There does not exist in fact under the sun—without any exception—a nation which has more liberty. We have come to respect all the interests, all the convictions, all the sentiments, and indeed all the prejudices that we may meet on earth. The Premier of Canada almost committed a misdemeanor, when he sried, "Vive la liberte!"

"Further what French Canadian loyalty is may be seen in the address presented by Hon. Mr. Parent, the mayor of Quebec, to the Premier on his late return from Britain:

"You have," says the mayor, "us, such as we are, proud of our blood, and of our different origins, but united together in the same allegiance and an equal loyalty, working in harmony to build up here an empire, a new gem which will show with splendor in the crown which has but lately encircled the brow of our well-beloved sovereign Edward VII."

Let us not forget that it was a French Canadian who said: "That when the last shot was fired on the American continent for British supremacy it would be fired by a French Canadian."



Pleasing Function at Manitoba College

Life-Sized and Life-Like Portrait of Rev. Dr. Bryce Presented to the College by Knox Church Congregation at the Opening Meeting of the Literary Society—Many Complimentary References.

(Report of *Manitoba Free Press* of November 15th).

The opening meeting of the Manitoba College Literary Society season last evening was one of unusual interest. The Convocation Hall was packed with friends of the college, and a large number of the students occupied the gallery. While the seating of the audience was in progress, entertainment was provided by the gallery in the form of a repetition of class and college cries.

Rev. Dr. Bryce, President of the Society, on taking the chair, made a brief reference to the purpose of the occasion and to the objects of the Society—the cultivation of public speaking, public reading and essay writing. He then proceeded to announce the different numbers of a programme of music, readings and recitations, which were as follows: Glee Club selection; Mr. Rothney, reading from Dr. Drummond's "Habitant" series; piano solo, Miss Marquis, of Brantford; recitation, Miss Palk.

Rev. Principal Patrick took the chair at this stage, and Rev. Dr. Bryce proceeded to deliver a lecture on "Canadian Loyalty," the text of which appears elsewhere. It was listened to with great interest and demonstrations of approval

The continuation of the programme was then given, consisting of a vocal solo by Miss Bull, a piano solo by Miss Hallen, and a distribution of prizes by Principal Patrick to three members of the Literary Society, as follows: First, on public speaking, J. L. Boyd, B.A.; second, on public speaking, J. A. Findlay, B.A.; prize for public reading and recitation, W. M. Rose.

A BEFITTING PRESENTATION

Rev. Dr. DuVal then ascended the platform and expressed the very great gratitude with which this distinguished audience recalled the fact that the General Assembly found it proper over thirty-one years ago to name Rev. Dr. Bryce to come to the Northwest to found, in the rich

valley of the Red river the first Presbyterian institution standing for higher education. For these thirty-one years Dr. Bryce had given to this institution, unstinted, his power of mind, heart and hand. He was, indeed, the founder, it might be said, of Manitoba college, yonder in what was ever precious to them, the dear little place, Kildonan. Not only had he rendered distinguished service in connection with Manitoba college, but also in connection with university education, of which he might be classed as one of the originators. Also in connection with the great home missionary work of this our great Northwest land, constantly from the time he first came to this country, he had been the embodiment of missionary zeal, like his great friend and companion, the late Rev. Dr. Robertson, whose constant advisor he had been. To-day the Presbyterian church feels that in Dr. Bryce they have had one who has served to bring the great Presbyterian church of the Northwest from a few preaching places on the Red river to eighteen presbyteries and two synods extending from the lakes to the Pacific ocean. In connection with a great many other institutions he had also been a laborer. It was also to be remembered that he was the first stated minister of Knox church in this city. When he handed it over to his successor, Rev. Dr. Robertson, he gave himself willingly to the higher service, which received his heart and mind. In the name of the good people of Knox church, on this the twentieth anniversary of the foundation of this Literary Society, over which Dr. Bryce had presided for twenty [illegible]s, and in this year in which he had received the highest honor the Presbyterian church in Canada could confer upon him, the Moderatorship of the General Assembly, it was most fitting that the mem[illegible] of his services should be perpetuated by offering something t[illegible]uld be received by the principal and preserved in honor of their d[illegible]uished friend. On behalf of the members of Knox church congr[illegible]ion he was authorized to present this portrait (the portrait was at t[illegible] moment unveiled by Mr. K. J. Johnston, an elder of Knox chur[illegible]) of Rev. Dr. Bryce, Moderator of the General Assembly, and he tru[illegible]ed it would serve in the future, not only to adorn those walls, but keep fresh in the memory of coming generations his long and distinguished services.

The unveiling drew forth rounds of cheering, and a song by the gallery, "See the painting, just now; see him smiling, see him smiling just now."

THE REPLY.

Rev. Dr. Bryce fittingly replied, thanking all for the appreciation shown. His thoughts were carried back, he said, to the beginning of things, and the gradual development of the college and of Winnipeg. It was not often that so much had been done in so short a time. Thirty-one years ago, a month before this time, when he came, there were 300 people here, and now this large city was said to be one of the three greatest cities in the Dominion. It was a great thing to live in such a time as this. He felt thankful for the honor of having his portrait placed alongside of that of Dr. King, who had been so dear and so useful; and on the other side, that of their old friend, Dr. Robertson, to whom such touching reference had been made, who was a great man,

who had done so much for this land, and who was such a friend of the college in season and out of season. To think of these, who had passed away, made him thankful for good health and strength. He trusted we should still go on prospering. There were great things still to do for the college and for the university. It was not much to do a little for the advancement of these great enterprises.

Again from the gallery floated down in song: "It's a daisy, it's a daisy, just now," and "He's a jolly good fellow."

PRINCIPAL PATRICK'S TRIBUTE.

Rev. Principal Patrick said he was sure Dr. DuVal, in his capacity as a private friend and as pastor of Knox church, had had a duty to perform which was peculiarly gratifying. The congregation had distinguished itself on not a few occasions by most graceful acts; but he questioned if it had ever done itself more honor, or displayed greater tact and judgment than in seeking to perpetuate the memory of their friend, Dr. Bryce, within these walls. It was not his duty or intention to form an estimate of Dr. Bryce, but he might be allowed to say that he had rendered most valuable service to Western Canada as a teacher, professor, minister of the church, and a citizen distinguished by public spirit. (Applause). Dr. Bryce possessed several qualities deserving of admiration and imitation. He was always smiling. He did not believe the doctor harbored a personal grudge against anyone. He spoke kindly of his foes; he was prepared to fight them, but he fought honorably, and whether he won or lost he never cherished resentment. He was one of the most industrious of men in Canada. He was a man of great versatility, he played many parts, and with ability. None was more devoted to his church. His writings, his speeches, his service gave evidence that his heart was in the Canadian West. It was the passion of his life to contribute what he could by tongue and pen and effort to render Western Canada prosperous, and above all, intelligent and Christian. On behalf of the college and its board he (Principal Patrick) had pleasure in receiving this life-like portrait of a great lover of his church and a great lover of his country. (Cheers).

The evening was concluded with a song by Mrs. Verner, a selection by the Glee Club, and "God Save the King," after which many present went forward to inspect and admire the portrait.

The piano used on the occasion was a Heintzman Grand, kindly loaned free of charge by the J. J. H. McLean Company.

THE PORTRAIT.

The portrait is life size in three-quarter length, and represents Dr. Bryce in one of his own alert and energetic attitudes. The keen eye, the benevolent brow, and the sunny expression always seen in the Doctor are very clearly brought out in this most life-like portrait. It was executed by Mr. C. S. Hatch.